

Building a Christ-Centered Humanism

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Introduction

"Glory be to the Father, to the Son, and to the Holy Spirit." It is a joy to be with you this evening to reflect together on "Building a Christ-centered Humanism," may St. Edith Stein intercede for us. The recent Jubilee for university professors in Rome considered the basic theme: The

University for a New Humanism.¹ On September 9, 2000 Pope John Paul II addressed a gathering of "University Professors of all Nations as well as ... the students entrusted to their guidance on the path of research." He appealed to them to build a university culture of new humanism.² It is incumbent upon us, as an extended community of Catholic professors and students, to consider the essential characteristics of the "new humanism" which we are to build.

This appeal of the Holy Father to build a new culture of humanism is all the more urgent in contemporary American culture. We find extraordinary examples of faith united with humanism in our culture. In contrast, we also perceive examples mocking Catholic teaching as was expressed on October 23, 2000 in *The New York Times* in "An Open Letter" from a select group of 3000 who called themselves "Roman Catholic Voters."³ This letter redefined such basic notions as choice, freedom, and truth. The "voters" merged their own opinions with carefully developed principles of the Church, borrowing selected quotations from Official Church Documents such as *Gaudium et spes* and the 1971 Synod of Bishops. While recklessly seizing portions of ecclesial documents to substantiate their position, they state publicly that: "We agree with our bishops on many issues, but not all." In the Open Letter itself they failed

to present Church teaching accurately in the form of principles directed towards helping persons discern how to build the common good. Rather they presented a series of ideologically based orders: "Make..., Guarantee..., Place..., Require..., Enact..., Adopt..., Support..., Invest..., Reduce..., Ratify..., Stop..., and Lift." Just one example will suffice to make the point: "Support programs that make contraceptives, including emergency contraception, easily available to women here and in poor countries."

Just a few weeks before the Open Letter was issued Pope John Paul II censured manipulation of truth in his jubilee address to professors.

The reality is that if culture is not directed towards truth, which must be sought both humbly and confidently, it is doomed to disappear into the ephemeral, losing itself to the instability of opinion, and perhaps giving itself over to the domineering will --- though often disguised --- of the strongest.⁴

These characteristics --- giving into the instability of opinion and the disguised domineering will of the strongest --- are evident in the details of the Open Letter, which supports contraception, is ambivalent about abortion, and so on. The urgency of the Holy Father's call to form a humanistic culture directed towards truth ought to be met with a commensurate zeal in response by university professors and students. Our zeal for a new evangelization of culture needs to be combined with an attitude of "forgive them for they know not what they are doing." Then we will be enabled to go forth and teach all nations with confidence that the One who is the Truth will be with us until the end of time.

Since a humanistic culture must be based upon the truth about human person, philosophers can contribute to this task by helping to distinguish error from truth in complement with theologians who reflect on faith and revelation of the One who is the Way, the Life, and

the Truth.⁵ How is our new humanism to be "Christ-Centered"? In *Fides et ratio* we read that revelation "stirs" our reason, purifies it, and frees it to become what it was created to be. When *Fides et ratio* asks philosophers to become like the Blessed Virgin Mary in responding to the Word of God. Our Holy Father states: "And just as in giving her assent to Gabriel's word, Mary lost nothing of her true humanity and freedom, so too when philosophy heeds the summons of the Gospel's truth its autonomy is in no way impaired. Indeed, it is then that philosophy sees all its enquiries rise to their highest expression."⁶ Everything was changed when Mary assented to the Incarnation of the Word. Let us eagerly assent when the Word comes to us as well.

In order to approach the meaning of "Christ-centered humanism" let us compare human nature as described in Genesis 1:26-27 with what happens to human nature in Luke 1:26-35. In the first passage man and woman are described as being created in the image of God: "Let us make man in our image, after our likeness...male and female he created them." Here, as interpreted by John Paul II, the Holy Trinity has created man and woman as two complement persons called in likeness to a communion of life.⁷ Human nature with free will oriented towards the good and intellect oriented towards the truth, in a community of love with persons in complement, has been given its original foundation in image and likeness of a Divine Community of Persons.

In the hypostasis of the Second Person of the Trinity, the Word made Flesh, Jesus Christ takes humanity into Himself without losing his Divine Personal identity. Humanity is elevated beyond what it was originally created to be. When God says, in effect, "I am going to be one of you," something happens. Human nature now has an incomparable dignity. Jesus Christ is the mediator; by taking on one human nature He takes on all human nature. It was this reality

as Gaudium et spes reminds us, Jesus Christ is perfect man.

*as St. Thomas Philosophy on the model -
revelation stirs our reason,*

that greatly motivated the early Renaissance humanists who were in relentless awe of the mystery of Jesus Christ who became man and took all humanity into Himself and into the communion of love within the Holy Trinity by Divine Adoption. This is the primary root of "Christ-centered humanism." Jesus Christ Himself always unfolds a greater truth concerning what it means to be a person created in the image of God. He called us into a real communion of love through His Incarnation and Redemption.

In this presentation I will trace some historical and contemporary developments in the philosophy of the human person. In the first section the essential characteristics of humanism and personalism will be clarified. In the second section the identification of common characteristics found in the early Renaissance roots of humanism and in contemporary humanism and personalism provide a foundation for a new culture of Christ-centered humanism.

I

For centuries philosophers have been drawn towards humanism, and several have even named their philosophies "a humanism."⁸ While Erasmus (c.1466-1536), a Dutch Catholic priest, is thought to be the first person to actually call himself "a humanist," Francis Petrarch (1300-1361), an Italian Catholic priest, is often called the "first great representative" or "Father" of humanism.⁹ Thus the two informal founders of Renaissance humanism were both Catholic priests who centered their philosophy upon a deeply religious foundation.

The early Catholic humanist movement spread in the 14th century from Italy to France, Germany, England, Spain, Poland, and Holland reaching its peak just before the advent of the Copernican Revolution when the new science and the philosophy of Descartes provided a

underpinning for modern philosophy. Increasingly Protestant Europe turned away from early Catholic humanistic ideals and built new philosophies on a Cartesian foundation. This Cartesian base withdrew the human being from immediate relations with God, with other persons, and even with the human body. The self as a 'thinking or willing thing,' in Descartes' words, became the primary locus of this philosophical theory.¹⁰ Relation to tradition, to classical thought and to a community of persons providing a shared tradition was dropped in favour of focusing on the single thinking or willing being forging ahead towards one's own subjective truth or good. In an essay entitled "What is Enlightenment" Immanuel Kant offered a proposed summary of this approach: "Enlightenment is man's release from his self-incurred tutelage. Tutelage is man's inability to make use of his understanding without direction from another."¹¹

Kant's embrace of the enlightenment led to post-enlightenment "erroneous" humanisms.¹²

Karl Marx in the 19th century described his philosophy as a communist humanism which annulled private property and religion.¹³ Jean Paul Sartre suggested in a 1945 lecture that humanism essentially affirms the absolute priority of human autonomy.¹⁴ In another example more closely related to American secular humanism, the Oxford Philosopher Ferdinand Schiller argued that truths are man-made products and the pragmatist William James concurred that truths "make themselves as we go."¹⁵ The signing in 1933 of the "Humanist Manifesto" and again in 1973 of the "New Humanist Manifesto" institutionalized secular humanism in the United States.¹⁶ If one's manner of thinking or logic is informed by this kind of pragmatic mentality, it will affect one's understanding of truth. The cultural starting point of secular humanism provides a slippery slope to the New York Times 'Catholic voters speaking' by blurring

against its devaluation by totalitarian fascist and communist forms of governments.²⁴ The Catholic Personalist movement had political effects in Poland in the development of the worker's rights movement called "Solidarity".²⁵

Christian personalism developed at the Catholic University of Lublin, Poland where the Holy Father taught with M. A. Krapiec and other philosophers for over twenty years.²⁶ In his recent reflections on his own intellectual and spiritual formation in *Gift and Mystery* John Paul II speaks directly about his relation to personalism:

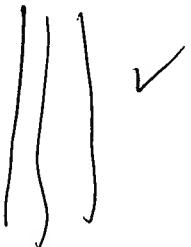
My previous Aristotelian-Thomistic formation was enriched by the phenomenological method, and this made it possible for me to undertake a number of creative studies. I am thinking above all of my book *The Acting Person*. In this way I took part in the contemporary movement of philosophical personalism, and my studies were able to bear fruit in my pastoral work.²⁷

Catholic personalism had metaphysical roots, but it was intrinsically an ethical and social political theory.²⁸ The individual is simply a kind of human being, while a person is available and open to others. Mounier repeats often that he is seeking to build a society opposed to individualism that is both "personalist and communal."²⁹ Jacques Maritain made a similar distinction between individual and person, linking this to the metaphysical distinction between matter and spirit.³⁰ A 1947 essay states: "Our whole being is an individual by reason of that in us which derives from matter, and a person by reason of that in us which derives from spirit."³¹ Maritain's contributions include his emphasis on the need for personal acts to contribute to the common good. The good of each person is respected while he or she acts for the common good. Both Mounier and Maritain were opposed to totalitarian forms of government which tended to reduce the person to an individual simply to be used for the building up of society.³²

distinctions between truth as clearly proclaimed by the Catholic Church and opinions voiced by people who perceive truths as 'man-made products' or 'making themselves as they go.'

The Pope almost anticipated this kind of event six weeks before its occurrence when in his Jubilee address to University Professors he stated:

Drawing your inspiration from Christ, who reveals man to himself (cf. *Gaudium et Spes* 22), you have chosen in the meetings of these days to reaffirm the need for a university culture which is genuinely "humanistic", in the sense --- primarily --- that culture must correspond to the human person and overcome the temptation to a knowledge which yields to pragmatism or which loses itself in endless meanderings of erudition. Such knowledge is incapable of giving meaning to life.¹⁷



A Christ-centered humanism seeks the truth about the human person. This is a truth which, according to *Dignitatis Humanae* "... cannot impose itself except by virtue of its own truth, as it wins over the mind with both gentleness and power".¹⁸ Catholic philosophers have in the twentieth century articulated some fundamental principles relative to a Christ-centered humanism. By reviewing these principles we can strengthen our own university culture towards being genuinely humanistic.

Drawing upon Charles B. Renouvier's *Le Personnalisme* in 1903,¹⁹ the personalist review *Esprit* was founded in Paris by members of the Catholic laity Emmanuel Mounier and Jacques Maritain.²⁰ Maritain, Berdjaev, Gabriel Marcel, and Mounier met in a "philosophy group" and wrote the *Personalist Manifesto*, a concrete guide for communitarian personalism.²¹ These guidelines reached as far as Spain, England, and Poland.²² Karol Wojtyla attended university in Cracow where Mounier's *Personalist Manifesto* was translated into Polish and distributed underground during World War II.²³ A cross-fertilization of Catholic Personalism between France and Poland provided the intellectual and practical context for defending the human person.

Lublin Existential Personalism emphasized that a person needs to participate in the common good in order to achieve his own actualization as well as that of society.³³ Karol Wojtyla's seminal work *The Acting Person* elaborated a rich structure of personal identity and community:

We have concentrated on the common good primarily as the principle of correct participation, which allows the person acting together with other persons to perform authentic actions and to fulfil himself through these actions. Our concern is therefore with the genuinely personalistic structure of human existence in a community...³⁴

Rev. Norris Clarke, S.J. has recently demonstrated that the connection between person and community has scholastic roots in the work of Thomas Aquinas. He describes person as 'substance-in-relation' and as 'essentially dyadic, culminating in communion.'³⁵ A Christ-centered personalism can be interpreted as drawing out the interior dynamics of the culture of communion among the Divine Persons. Catholic Personalism has developed further meaning to this personalistic structure of human existence in a community.

Analogous to the way in which St. Thomas Aquinas analyzed the work of Aristotle, Karol Wojtyla sifted modern philosophers to separate what is true from what is false and to find foundations for personalistic principles. He discovered in Kant's second formulation of the categorical imperative the following principle: "Act with reference to every rational being (whether yourself or another) so that it is an end in itself in your maxim..."³⁶ Wojtyla calls this Kantian principle 'the personalistic norm,' and he reformulated it as: "One should always treat another person as an end in himself or herself and never as a means."³⁷ In an essay entitled "The Constitution of Culture Through Human Praxis," Wojtyla directly acclaimed the modern Protestant philosopher as follows: "Kant recognized this truth and expressed it in his famous

second categorical imperative: *act in such a way that the person is always an end and never a means of your action.*³⁸

Love and Responsibility, in a chapter on 'The Commandment to Love, and the Personalistic Norm,' concludes: "It is therefore within the compass of the personalistic norm that proper solutions to the problem of sexual morality must be sought, if they are to be Christian solutions."³⁹ John Paul II's encyclical *On Human Work* in a section entitled "The Personalistic Argument," asserts that the person has priority over the product of work, and the work has priority over capital or money.⁴⁰ A person is never simply a something but always a someone worthy of love. John Paul II summarizes in *Gift and Mystery*: "My formation within the cultural horizon of personalism also gave me a deeper awareness of how each individual is a unique person."⁴¹

At this point a question may arise. Why does the Holy Father not call for a new personalist culture in universities? Why does he refer instead to a new humanist culture? He does not give us a direct answer to this question. The following points are offered as speculative answers. First, it may be that Christian personalism is too closely associated with a particular school of philosophy and the Holy Father states in *Fides et ratio* that the Church should not propose a particular system of philosophy. Instead, the Church supports the autonomy of human reason in its effort to discover philosophical truths in different philosophies.⁴² Thus, while he admits his own indebtedness to personalism, when he speaks as the Head of the Church he refers to humanism as more broadly based and not associated with a particular philosophical school.

Second, it may be that French Catholic personalism, in particular, became too closely associated with particular political views which are somewhat opposed to Catholic social

teaching.⁴³ Humanism, with its multifarious political history, has not this association. Humanism thus may be considered broader based than personalism.

Third, the distinction made by some personalists between the human person and individual human being implies that only some individuals become persons. This unfortunately may be applied against a deeper Catholic principle which values life from its first moment of conception until natural death. Humanism, in contrast, has a broader reach than this distortion of personalism.

Finally, there is also an American Protestant school of Personalism which has roots in the philosophy of John Locke and George Berkeley and tends at times towards an idealism.⁴⁴ Locke identified personal identity with self-consciousness and human identity with material continuity. The tendency towards idealism and the separation of mind and body would be critically rejected by Catholic Personalism which is firmly rooted in a hylomorphic understanding of the human person. American Protestant Personalism also known as "Boston Personalism" sprang up from with Boston University,⁴⁵ stretched to the University of Southern California, and took root in the American Philosophical Association.⁴⁶

While there is no time in this presentation to analyze the similarities and differences between Protestant and Catholic Personalism, it is worth noting that Boston Personalism is also based in a metaphysical view of the universe;⁴⁷ relates the human person to a Divine personal God;⁴⁸ and emphasizes person in community and ethical actions.⁴⁹ Boston Personalism directly influenced Martin Luther King, Jr., who studied at Boston University, and the non-violent civil rights movement he directed.⁵⁰ In a contemporary context, Protestant Personalism defends the dignity of the human person in the face of a secular humanism⁵¹ and against a process oriented

theology. It may be very worth while to sift through American Protestant Personalism much as St. Thomas sifted through Aristotle and Karol Wojtyla sifted through Kant to find the common truths upon which to build a culture of new humanism.

John Paul II almost always describes his humanism in relation to the human person. In this way, he builds a personalism into his humanism. He actually forges the two philosophies by introducing the notion of a Christ-centered humanism. In this way Jesus Christ Himself unifies the two philosophies. When we think of Jesus Christ as our Creator (through the words of Genesis) we can understand Him as providing the foundations for personalism. Each unique person is created in the image and likeness of God as a person worthy of love. When we think of Jesus Christ as our Redeemer (through the words of Luke) we can understand Him as providing the foundations for humanism. He took on our human nature and elevated it to a dignity beyond compare. Thus, a Christ-centered humanism is a heightened personalism. Jesus Christ as True God and True Man unifies all things in Himself. *(Divine Provisions (Blessed be Jesus Christ True God and true man))*

II

While immersed for the last several years in a painstaking study of texts written by early Catholic humanist philosophers between 1300 and 1500, I was often surprised to discover many common approaches with contemporary personalist and Christ-centered humanists.⁵² Two core characteristics have been identified above; these are: first, defense of the dignity of the human person in all circumstances and secondly, the promotion of full actualization of the person in a context of working towards the common good. Several other important characteristics present:

Sum

themselves for comparison. Identifying some of these other characteristics more clearly assists our the design of building a Christ-centered humanism in the contemporary world.

Other characteristics which these two Christ-centered philosophical movements appear to have in common are: 1) Emphasis on Relation and Dialogue, 2) Creative Approaches to Complementarity and Woman's Identity, 3) Commitment to Morality and Politics in both Public and Private spheres, 4) Development of Culture through Literature, History, Education, Science, and Technology, and 5) Initiatives Towards Balance and Responsibility.⁵³ Given the time frame for this presentation, I will give a simple introduction to the first three categories and then a slightly more detailed development of the last two. In our discussion after the lecture any of these categories may be considered in more detail.

A central characteristic of Christ-centered humanism from the beginning is that dynamic relations between persons was expressed in many forms of dialogue. What constitutes authentic forms of dialogue is also considered. While the scholastics provided a metaphysics of substance in relation, the early Renaissance humanists provided an anthropology of relation, and they also personally engaged in dialogues especially in moral and political philosophy. They dialogued through correspondence, discussions in private homes, and in public orations. They wrote dialogues about all sorts of topics, while inventing characters and including real persons as figures in written texts. Contemporary personalists identified criteria for authentic participation in dialogue. This criteria stipulated that participants should neither conform passively nor use violence to promote their own views.⁵⁴ Instead a person ought to base one's participation in dialogue on a commitment to truth which may at times need to include a genuine spirit of opposition in solidarity with those persons with whom one is in relation. Dialogue in the service

service⁹ of truth for the purpose of building the common good is thus a key characteristic in Christ-centered humanism. It flows from the model of Jesus Christ who came to live among us and who drew others into personal relation with Himself by speaking his Eternal Word in concrete situations of time and place.

2. Creative approaches to complementarity and woman's identity is another common characteristic of Renaissance and contemporary humanism. Complementarity can be defined for our purposes as two things having simultaneously an equal dignity and significant differentiation. Complementarity was first considered in depth by Nicholas of Cusa, a Cardinal who was driven to find an authentic way of relation between the Greek Church and the Latin Church. In 1437 while returning from a meeting with Church leaders in Constantinople, Cusanus had an intuition of a theory of the "coincidence of opposites" which he later applied to a theory of complementarity of eastern and western Churches as well as to masculine and feminine identity.⁵⁵ In 1438-9 he participated in a dynamic set of humanist meetings with fellow (~~others~~, Valla, Siccino, Alberti?) humanists concurrent with the Council of Ferrara-Florence. John Paul II has elaborated a rich anthropology of complementarity of masculine and feminine, of men and women, of faith and reason, of persons in communities, to name a few. Again, concurrent with the Second Vatican Council, he continued to explore with other personalists the ways in which a Christ-centered humanism can renew relations in the contemporary world.⁵⁶ The principle of complementarity flows from the complementarity of the Divine Communion of Persons: Father, Son, and Holy Spirit.⁵⁷

3. The commitment to morality and politics in both public and private spheres is another common characteristic of the two phases of Christ-centered humanism. From its earliest

beginnings Renaissance humanists wrote about the need for morality to extend both inwards in relations within marriage and the family and outwards into the building of a civis. The phrase "civic humanism" first emerged as the early humanists sought to build new cities based on genuine participation of a wide variety of persons without regard to their ancestry.⁵⁸ These early humanists wrote critiques of immoral behaviors in both public and private settings, pointing to the higher Christian values so desperately needed in the effort to rebuild a society devastated by wars and plagues. Again in a parallel manner, contemporary Christ-centered humanism addresses morality and politics when it offers principles for defending the human person, the integrity of marriage, families, state and national governments, economic structures, international relations, and so on. These issues are at the forefront of the new humanism of our time. This focus flows from Jesus' coming to live among us with a particular concern for the poorest, most weak, and suffering members of humanity. It also flows from his call to all of us to lead an integral life, befitting our vocations.

Let us turn now to the fourth characteristic identified in this paper which is shared by both early and more recent Christ-centered humanists: building culture. Here we reverse our order of analysis and begin with how Jesus offers a model. The whole attraction of culture flows from the Divine Culture of the Father, Son, and Holy Spirit which is so far beyond human understanding that we can only have glimpses from time to time. The divine culture could not be communicated to us unless Jesus Christ had brought it to us. The Kingdom of Heaven is about the culture of God. We are trying to take to all the nations the Christ-centered culture which has been given to us by Jesus who lived among us and who remains with us sharing his light and always greater truth until the end of time. In His light we see light. The light of the

Sacraments is fundamental to Truth. The Eucharist unfolds for us the light of glory, truth in grace, the truth which is Personal relation with Jesus Christ.

In Gaudium et spes #53 "[t]he word 'culture' in the general sense refers to all those things which go to the refining and developing of man's diverse mental and physical endowments." Culture refers to history, social identity, and education as well as beauty and art. In this section, we will identify some common approaches to culture in both early and contemporary Christ-centered humanism through literature, history, education, science, and technology.

The earliest humanist writings include authors turning to new literary forms for expression. Guido Calvancanti's (1255-1300) poem "A Lady Asked me,"⁵⁹ the *Lyric Poems* and *Triumphs of Francis Petrarch* (1300-1361),⁶⁰ Giovanni Boccaccio's (1313-1375) novellas in the *Decameron*,⁶¹ and Christine de Pizan's courtly love poems⁶² all contain philosophical insight and argument within literary forms foreign to traditional academic or scholastic models. In contemporary Christian personalism are Karol Wojtyla's poems and plays⁶³ and Gabriel Marcel's plays⁶⁴ as comparable examples of literary experimentation. (Kenobi Schultz)

Petrarch turned to the classical sources to draw forward the historical implications of classical Latin sources in philosophy,⁶⁵ Boccaccio wrote the first history of famous women;⁶⁶ Christine de Pizan, borrowing from Boccaccio, introduced history into her *City of Ladies*; and Bruni, drawing upon Greek sources, elaborated an historical account in his *Laudatio* of the city of Florence.⁶⁷

As soon as a Christian humanist or personalist philosopher reflects on personal identity, he or she is thrust into fundamental philosophical principles.⁶⁸ For example, Emmanuel

Mounier formulated a new philosophy of Catholic action in the midst of a Europe experiencing the effects of two world wars.⁶⁹ Jacques Maritain wrote several chapters in *Integral Humanism* on "The Historical Ideal of a New Christendom" and "The Historic Possibilities of the Realization of a New Christendom."⁷⁰ M.A. Krapiec argued that personalism can not become just a social theory which would strictly determine the organization of a particular society because each cultural situation is a unique historical category. Personalism must provide the principles, however.⁷¹

The early humanists gave considerable attention to the quality of Christian education in two ways: by studying and writing texts on education and by creating new educational institutions. For example, Plutarch's text on the education of children⁷² was extremely popular among early Renaissance humanists, and many of its principles were integrated into the creation of humanist schools run by Guarino of Verona (1370-1460), who translated Plutarch on the education of children from Greek into Latin in 1411.⁷³ Vittorino of Feltre (1378-1446), a close friend of Guarino also opened humanist schools which reformed education by admitting girls as well as boys and by admitting children from lower classes.⁷⁴ The introduction of classical Latin and Greek as well as texts in oration, drama, and other broader areas of literature enriched the more traditional scholastic approach to education.

Contemporary Christian personalism focuses upon education in several ways: Emmanuel Mounier sought a massive reform in French education.⁷⁵ Jacques Maritain delivered in 1943 a series of lectures at Yale University which were published in a book entitled *Education at the Crossroads*. In this extremely broad and deep analysis of the aims, dynamics, and trials of

education, Maritain established a context for the renewal of Christian education in the United States.

Now it seems that American education finds itself at the crossroads. I am convinced that if it frees itself from the background of an instrumentalist and pragmatist philosophy which is but a hindrance to its inspiration, and which takes the edge off the sense of truth in our minds, this profoundly personalist and humanist educational venture will push forward with renewed power to a new work of pioneering.⁷⁶

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A further innovation in the culture of education of contemporary Christian humanists could well include Edith Stein's 1930 essays on "Fundamental Principles of Women's Education" and "Problems of Women's Education."⁷⁷ In these foundational studies of education Stein addressed methodological, interdisciplinary, and philosophical aspects of educating a female human being towards the perfection of her total personality.

M.A. Krapiec defended the Catholic University of Lublin as a free university within the communist eastern block beginning in 1954 as Head of the Department of Metaphysics, then as Dean of the Faculty of Philosophy, and ultimately as Rector of the University. In this context that Fr. Krapiec wrote the following in an article on "The Human Dimension of Christian Culture," that "Culture itself is a reality derived from man's personal experience and his individual and social activity. Hence all varieties of man's products, as a result of his personal activity, constitute the world of culture."⁷⁸ (library)

There is a common approach to science among both early and contemporary humanists. The well-known stories of the "Renaissance Men" who loved science among other humanistic endeavours includes reference to Leonardo Da Vinci (1452-1519) drawing the anatomy of the human body,⁷⁹ Leon Batista Alberti (1404-1472) discovering the physics of

perspective,⁸⁰ and Galilei Galileo (1564-1642) putting together his own telescope after hearing about the invention in Holland by joining a tube and some lenses and then turning it to observe the shadows on the moon.⁸¹

Many of the humanists studied various sciences with great ardor. One illustrative example is found in the young Laura Cereta (1469-1499), who studied astronomy. Cereta was part of a small humanist discussion group which included her brother. The group met at a monastery in Chiara and possibly also in the home of the humanist physician Luigi Mondella.⁸² During her "night vigils," as she called them, Cereta measured the distance between planets and stars undertaking her own astronomical experiments. Her correspondence contains several references to this science: "So I can respond to both of your letters now, I have postponed for a little while my late-night sessions of fairly rigorous study, which I had begun, patiently and because it was my desire to do so, to make measurements of the earth. For by proposing hypotheses, I have tried to pursue this subject more deeply, to investigate it, and to unravel the mystery of its causes."⁸³ Cereta studied science; she engaged in scientific experiments; and she shared the results with her humanist friends who were doing the same.⁸⁴

This scientific approach to reality is also evident in the early humanist science of language and history. Bruni's extensive history of Florence began to establish careful criteria for distinguishing mythical elements from factual accounts;⁸⁵ Lorenza Valla's text on eloquence established criteria for determining accurate historical claims from later accretions or insertions;⁸⁶ Bruni's text On Correct Translation⁸⁷ and Marsilio Ficino's translations of Plato's dialogues for the first time established a standard for accurate rendering of both concept and form of an original Greek text.⁸⁸

Furthermore, the early humanists were eager to use the most up-to-date means of communication media to transmit their ideas to the broader public. The sister of Giovanni Pico della Mirandola hired the famous printer Aldus Mantius as the tutor of her children, and then she contributed financially to his establishment of the most important of the new printing companies in Venice. Aldus Mantius provided the first Greek and Latin dictionaries, translations of Aristotle, and of Plato in addition to the vernacular printing of the letters of Catherine of Siena and Plutarch's work on the education of children.⁸⁹

The drive of the early humanists to integrate the latest scientific and technological advancements into their work can be a model for us today who are seeking to build a Christ-centered humanism for the next millennium. When we turn to contemporary Christian humanism/personalism we also discover a great interest in the value of science. Pope John Paul II addressed the Pontifical Academy of Science in 1992 on "The Lessons of the Galileo Case." He stated unequivocally: "...philosophy... is the study of the global meaning of the data of experience and therefore also of the phenomena gathered and analyzed by the sciences."⁹⁰
 Quoting Leo XIII he stated, "Truth cannot contradict truth..."⁹¹ Thus the realm of knowledge appropriate to philosophy and science cannot ultimately contradict the realm of knowledge which has its source in revelation. His more recent Encyclical *Fides et ratio* #28 makes similar appeals to the value of scientific knowledge. "One may define the human being, therefore, as *the one who seeks the truth*." John Paul II holds scientists up as a model for others, having an inner confidence in their search:

When scientists, following their intuition, set out in search of the logical and verifiable explanation of a phenomenon, they are confident from the first that they will find an answer, and they do not give up in the face of set backs. They do not judge their

original intuition useless because they have not reached their goal; rightly enough they will say that they have not yet found a satisfactory answer.⁹²

The Holy Father in his Jubilee address to University Professors and Students concludes: "What is needed is a humanism in which the perspectives of science and faith no longer seem to be in conflict."⁹³ Science must be held within a moral and spiritual worldview so that what is technologically possible does not contravene fundamental principles of life and truth. It is important to integrate the high values of a new Christ-centered humanistic culture which approaches and defends the dignity of the human being through literature, history, education, science, and technology.

Let us turn now towards the final category mentioned. We will continue our order of analysis and begin with how Jesus offers a model for the characteristic of taking initiatives towards balance and responsibility. In Luke 22:47-48 we hear Jesus saying the following words:

"While he was still speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; but Jesus said to him, "Judas, would you betray the Son of man with a kiss?" Here Jesus is conscious of his mission and of his responsibility for Judas. He did not condemn him, he asked him a question oriented towards the truth: "Would you betray me with a kiss?" Jesus always speaks the truth, bringing the appropriate balance into a situation of a horrible mess. Again in Luke 22:59-62 Jesus told the truth to Peter with a look. Jesus cannot deny himself and he could not let Peter sink with fear and without consolation. Instead, conscious of his responsibility to those he loved even when moving towards his violent death, Jesus gave Peter a look of forgiveness which restored the proper balance in truth to this terrible situation of Peter's previous denials.

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Drawing upon the model of Jesus Christ, the early Renaissance humanists took responsibility to restore balance in their own historical contexts of turmoil. For example, a widow and mother Christine de Pizan (1363-1461) entered into a public debate about marriage; this debate had been started by satirists and poets.⁹⁴ The poets Guillaume de Lorris and Jean de Meun wrote *Le Roman de la rose*, and French commentators were praising the text for its poetic value. The difficulty according to Christine de Pizan was that *Le Roman de la rose* denigrated marriage and presented the ideal woman as like a rose passively waiting to be picked by an aggressive suitor. She affirmed the dignity of married love and the active role of women in pursuing a life of wisdom and virtue.

In the first public debate among a woman and men authors, later known as the *Querelle de la rose*, Christine de Pizan brought a balance into assessments of the dignity of women and men by directly addressing the extreme views of the satirists and poets. In her first letter in the debate to Jean de Montreuil she states:

But truly since he blamed all women in general, I am constrained to believe that he never had acquaintance of, or regular contact with, any honorable or virtuous woman. But by having resort to many dissolute women of evil life (as lechers commonly do), he thought, or feigned to know, that all women were of that kind; for he had known no others. And if he had blamed only the dishonorable ones and counseled men to flee them, it would have been a good and just teaching. But no, without exception he accuses them all. But if, beyond all the bounds of reason, the author took it upon himself to accuse or judge them without justification, the ones accused ought not to be blamed for it. Rather, he should be blamed who carried his argument to the point where it was simply not true, since the contrary is so obvious.⁹⁵

Christine de Pizan also questioned the extreme polarizations by satirists when she wrote *Le Livre de la cité des dames*: "They all concur in one conclusion: that the behavior of women is inclined

to and full of every vice."⁹⁶ After setting up the context of extreme positions, Christine de Pizan introduces the redemptive line of balance which is spoke^w through the figure of Lady

Reason:

Thus it is my duty to straighten out men and women when they go astray and to put them back on the right path. And when they stray, if they have enough understanding to see me, I come to them quietly in spirit and preach to them, showing them their error and how they have failed, I assign them the causes, and then I teach them what to do and what to avoid.⁹⁷

In a second example from early Renaissance Humanism, Giovanni Pico della Mirandola (1469-1499), in his famous *Oration on the Dignity of Man*, describes the place of the human being at the center all of creation. He further stipulates the personal responsibility which a human being has for the moral results of his own choices in determining his personal identity in cooperation with God. The following passage summarizes Pico's vision of man: *through the words of God* :

I have placed thee at the center of the world... Thou, like a judge appointed for being honorable, art the molder and maker of thyself; thou mayst sculpt thyself into what ever shape thou does prefer. Thou canst grow downward into the lower natures which are brutes. Thou canst again grow upward from thy soul's reason into the higher natures which are divine.⁹⁸

Turning to a more contemporary example, in his Encyclical *Laborem Exercens (On Human Work)* John Paul II seeks to bring a balance into a contemporary context of extremes pushed by capitalist systems of work and communist systems of work. Carefully avoiding words such as 'capitalism' and 'communism' which tend to inflame polarized political positions, he describes the errors in each approach to the human worker using what he calls "the personalistic argument." To bring a balance into capitalism which tends to use people for profit only, he states that the worker must take precedence over the money or capital to be earned. "When man

works, using all the means of production, he always wishes the fruit of his work to be used by himself and others, and he wishes to be able to take part in the very work process as a share in responsibility and creativity at the workbench to which he applies himself.⁹⁹ Conversely, when considering socialized work situations when the state tends to exploit the worker for its own ends, the Holy Father states:

...in our own time we even see that the system of "socialized ownership" has been introduced --- nevertheless the personalist argument still holds good both on the level of principles and on the practical level. ... Every effort must be made to ensure that in this kind of system also the human person can preserve his awareness of working "for himself." If this is not done, incalculable damage is inevitably done throughout the economic process, not only economic damage but first and foremost damage to man.¹⁰⁰

Note especially that in the passage just quoted Pope John Paul calls us to follow a personalist argument both "on the level of principles and on the practical level." This brings us to a point at which we can conclude our presentation.

Conclusion

This presentation has opened up several areas for reflection on our Holy Father's call to build a Christ-Centered Humanism. We have considered various meanings of humanism, some different developments of personalism within Catholic and Protestant Christianity, and identified some common approaches among the first Christ-centered humanism articulated in the Renaissance and contemporary Christ-centered humanism and personalism. These reflections take place in the context of a secular humanist American society which seems to foster confusion about what is true and good. The New York Times "Catholic Voters Speak Out" advertisement was offered as an example of this confusing message of a pragmatic secular humanism. *Fides*

et ratio #107 states that: "...the grandeur of the human being... can find fulfilment only in choosing to enter the truth... Only within this horizon of truth will people understand their freedom in its fullness..." In *Fides et ratio* #6 the Holy Father postulates that: "With its enduring appeal to the search for truth, philosophy has the great responsibility of forming thought and culture;" and in #103 he concludes that: "attention to philosophy ... should be seen as a fundamental and original contribution in service of the new evangelization [of culture]." Indeed, he remarks further that "this task becomes all the more urgent if we consider the challenges which the new millennium seeks to entail..." Thus his call to university professors and students to build a new Christ-centered culture of humanism is a direct, urgent, and impelling call to each one of us to participate in the new evangelization through doing philosophy well in complement union with theologians and grounded in the Word of God.

I would like now to end these reflections by repeating the words of the Holy Father in his Jubilee call for universities to enter the next millennium by building new culture of Christian Humanism "...in which openness to knowledge, passion for truth, and interest in the future of humanity may develop in a noteworthy way. May this Jubilee meeting place its indelible mark within each of you and inspire you with new strength for this demanding task."¹⁰¹

Thank you.

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Endnotes

1. John Paul II, "Address to University Professors of All Nations," Saturday 9 September 2000. Available from www.vatican.va/holy_father/john_paul_ii/hf_jpii_spe_20000909_jubilteachers_en.htm.
2. John Paul II, "Address to University Professors," #2.
3. Complete text may be found at Catholics Speak Out. Available from www.quixote.org/cso or cso@quixote.org.
4. John Paul II, "Address to University Professors of All Nations," Saturday 9 September 2000, #2-3. Available from www.vatican.va/holy_father/john_paul_ii/hf_jpii_spe_20000909_jubilteachers_en.htm.
5. *Fides et ratio*, #34 and #107.
6. John Paul II, *Fides et ratio* (Boston: Pauline Books and Media, 1998), #108.
7. John Paul II, *Original Unity of Man and Woman: Catechesis on the Book of Genesis* (Boston: St. Paul Editions, 1981).
8. This fact leads us to ponder what humanism means. The Latin term *humanus* includes three meanings: 1) whatever is characteristic of the human being ("really human"), 2) whoever is benevolent ("humane"), and 3) whoever is learned or uses speech well ("humanist"). Its meaning was extended in the fourteenth and fifteenth centuries to include whoever receives and gives a classical education, i.e. whoever studies classical Greek and Latin texts. Renaissance humanists also taught philosophy through new forms of communication, writing letters, poetry, dialogues, and essays in Latin and/or the vernacular. See Vito R. Giustiniani, "Homo, Humanus, and the Meanings of 'Humanism'", *Journal of the History of Ideas*, vol. xlvi, no. 2 (April-June, 1985), 167-195.
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9. Paul Oskar Kristeller, *Eight Philosophers of the Italian Renaissance* (Stanford, California: Stanford University Press, 1964), 5.
10. Rene Descartes, *Meditations on First Philosophy* (Indianapolis/Cambridge: Hackett, 1993), Meditation Three, "I am a thing that thinks, that is to say, a thing that doubts, affirms, denies, understands a few things, is ignorant of many things, wills, refrains from willing, and also imagines and senses.", 24; and Meditation Six, "...I rightly conclude that my essence consists entirely in my being a thinking thing...", 51.

11. Immanuel Kant, "What is Enlightenment," Appendix to *Foundation of the Metaphysics of Morals* (Indianapolis: Bobbs Merrill, 1978), 85.
12. For a more detailed account of these historical developments see Prudence Allen, "Can Feminism be a Humanism?," *Etudes Maritaines/Maritain Studies*, no. 14 (1998): 109-140.
13. Karl Marx, "Critique of Hegel's Dialectic," in *Early Writings* (New York, Toronto, London: McGraw- Hill Book Company, 1964), "...atheism is humanism mediated to itself by the annulment of religion, while communism is humanism mediated to itself by the annulment of private property.", 213. See also Marx, "Communism as a fully developed naturalism is humanism and as a fully developed humanism is naturalism.", "Private Property and Communism," *Early Writings*, 155.
14. Jean Paul Sartre, "Existentialism is a Humanism," *Existentialism and Human Emotions* (New York: Philosophical Library, 1957), "This connection between transcendency [as constantly being outside of himself and perceiving the other as a limit to his freedom], ...and subjectivity, in the sense that man is not closed in on himself...is what we call existentialism humanism. Humanism because we remind man that there is no law-maker other than himself, and that in his forlornness he will decide by himself...", 50-51.
15. William James, "Pragmatism and Humanism," in *Pragmatism* (Cleveland: Meridian, 1963), 159.
16. See Corliss Lamont, *The Philosophy of Humanism* which contains both of these manifestos as well as a general introduction to pragmatic secular humanism (New York: Frederick Ungar Publishing Co., 1982). The American pragmatist' educator John Dewey signed the first manifesto and was a leader of this new secular humanist' movement. Secular humanism developed as a theory of epistemological relativism, opposed to organized religion, and advocating situational ethics.
17. John Paul II, "Jubilee Address to University Professors of all Nations, #3.
18. *Dignitatis Humanae*, #1.
19. Browne saw this reference to the French roots of the name "Personalism" in footnote of a text by William James. See Burrow, *Personalism*, 15-16.
20. See Rufus W. Rauch, Jr., Forward to Emmanuel Mounier, *Personalism* (Notre Dame: University of Notre Dame Press, 1952), vi-xii.
21. See Joseph Amato, *Mounier and Maritain: A French Catholic Understanding of the Modern World* (Alabama: University of Alabama Press, 1975).
22. In the same year, Mounier published an article in a Polish review (*Wiadomosci Literackie*) about the personalist movement in France. In Spain, again in the same year 1934, Jacques Maritain delivered a series of six lectures at the University of Santander on a new personalism.

These lectures were published in Paris in 1936 under the title of *Humanism Intégral* (Integral or True Humanism in English publications). See introduction to Jacques Maritain, *Integral Humanism: Temporal and Spiritual Problems of a New Christendom* (Notre Dame: University of Notre Dame Press, 1973). Maritain also elaborated the political dimensions of his personalism in his 1939 Lecture at Oxford University, England on "The Personal and Society." See *The Person and the Common Good* (Notre Dame: University of Notre Dame Press, 1985), 47-89.

23. For the Polish - French connection in the development of personalism see Janusz Zablocki, "The Reception of the Personalism of Mounier in Poland," *Dialectics and Humanism*, no. 3 (1978): 145-162 and George Huntston Williams, *The Mind of John Paul II* (New York: Seabury Press, 1981), 81-90.
24. Directly after the end of the war in 1946, Mounier went to the main hall of the Jagellonian University to lecture. By the next summer, Karol Wojtyla visited France in his summer break from doctoral studies in Rome. In the same year, 1947 Mounier published his final version of *What is Personalism?* See Janusz Zablocki, "The Reception of the Personalism of Mounier in Poland," *Dialectics and Humanism*, no 3 (1978): 145-162) and George Huntson Williams, *The Mind of John Paul II*, 81-90.
25. See John Hellman, "The Prophets of Solidarity," *America* (November 6, 1982): 266-269.
26. See Andrew N. Woznicki, *A Christian Humanism: Karol Wojtyla's Existential Personalism* (New Britain, Ct., Mariel Publications, 1980) and M.A. Krapiec, *I-Man: An Outline of Philosophical Anthropology* (New Britain Ct., Mariel Publications, 1983). Its development was described: "About thirty years ago, a group of Polish philosophers at the University of Lublin, undertook to formulate a system of thought which would incorporate the best of the *nova et vetera*. The resulting philosophy is referred to as *Lublin Thomism*, *Lublin Existentialism* or *Lublin Existential Personalism*. Lublinism is a striking synthesis of two disparate components: (1) Thomistic realist metaphysics, as interpreted by Etienne Gilson and Jacques Maritain and (2) the best insights of contemporary phenomenological existentialism and hermeneutics.
27. John Paul II, *Gift and Mystery: On the Fiftieth Anniversary of My Priestly Ordination* (New York: Doubleday, 1996), 94.
28. See E. Mounier, *Révolution personaliste et communautaire* (Aubier, 1934) and Mounier, *Personalism*. Mounier, citing Marcel, summarizes: "Thus, if the first condition of individualism is the centralization of the individual in himself, the first condition of personalism is his decentralization, in order to set him in the open perspectives of personal life.", 20, n.2. Joseph Amato in *Mounier and Maritain* summarizes this approach as follows: "...[a]s Mounier made the concept *person* the antithesis of the modern individual, so he made the concept of *community* the antithesis of modern society...Broadly defined as those relations in which men treat each other as persons, the concept *community* --- second in importance in Mounier's Personalism only to the concept *person* itself --- provided him with a bridge from the world of the self to the

world of other men. In terms of community, he could define all human relationships from those beginning with the family and those ending with the state in the light of their destruction or perfection of human persons.", 134.

29. Mounier, *Personalism*, "The primary action of the person, therefore, is to sustain, together with others, a society of persons, the structure, the customs, the sentiments and the institutions of which are shaped by their nature as persons; a society whose moral constitution we are a yet only beginning faintly to discern." 21.

30. Jacques Maritain also had a direct influence on the development of Christian humanism in Rome, Canada, and the United States by the fact that he lectured in Toronto 1933, 1939, 1940-1953, lived in New York from 1940-45, moved to Rome as Ambassador to the Vatican 1945-46, and returned to the United States to lecture at Princeton 1948-52.

31. Jacques Maritain, "Individuality and Personality," in *The Person and the Common Good* (Notre Dame: University of Notre Dame Press, 1972), 43.

32. Mounier, *Personalism*, ("Totalitarianism is well named: the world of persons is that which can never be added up to a total."), 32; and Maritain, *Person and the Common Good*, (...bourgeois individualism, communistic anti-individualism, totalitarian or dictatorial anti-communism and anti individualism... (all three disregard the human *person* in one way or another, and, in its place, consider, willingly or not, the *material individual* alone."), 91.

33. See M. A. Krapiec, *I-Man: An Outline of Philosophical Anthropology* (New London, Ct.: Mariel Publications, 1982). "Community, therefore is a gathering, a "bond" of categorical relations, binding human persons so that they can develop, in the most possible, comprehensive manner, the dynamism of their personality (not every individual in all respects but different individuals in various respects), for the purpose of fulfilling the common good of every human person.", 251.

34. Karol Wojtyla, *The Acting Person* (Dordrecht, Holland: D. Reidel, 1979), 282.

35. W. Norris Clarke, in "Person, Being, and St. Thomas," *Communio* 19 (winter 1992): 601-618. See especially 607 and 613.

36. Immanuel Kant, *Foundations of the Metaphysics of Morals* (Indianapolis: Bobbs-Merrill, 1978), Sect. 2 #438-9, 56-7.

37. Karol Wojtyla, *Love and Responsibility* (San Francisco: Ignatius Press, 1993), 27-8 and 37.

38. Karol Wojtyla, "The Constitution of Culture Through Human Praxis," *Person and Community: Selected Essays* (New York: Peter Lang, 1993), 267.

39. Karol Wojtyla, *Love and Responsibility* (San Francisco: Ignatius Press, 1993), 43.

40. John Paul II, *On Human Work*, #15.

41. John Paul II, *Gift and Mystery*, 94.
42. John Paul II, *Fides et ratio* (Boston: Daughters of St. Paul, 1998), # .
43. This possibility was suggested in answer to a question during a public lecture on "The Soul of John Paul II," by George Weigel, author of *Witness to Hope*, on October 12, 2000 at Bonfils Hall, Archdiocese of Denver. Weigel was clear that he had not asked the Holy Father this question.
44. Rufus Burrow, Jr., *Personalism: A Critical Introduction* (St. Louis, Mo.: Chalice Press, 1999), x-xiii and 19-27.
45. Borden Parker Browne is identified as the early founder of American Protestant Personalism around 1876 when he began to teach at Boston University. Borden Parker Browne, *Personalism* (Boston: Houghton Mifflin, 1908). Apparently he read about personalism in relation to the French Catholic philosopher He may also have been influenced, by American poets such as Walt Whitman and Amos Bronson Alcott. Browne began to use the word in relation to his own philosophy by about 1910.
46. See for example, Paul K. Deats, Jr. and Carole Robb, eds., *The Boston Personalist Tradition in Philosophy, Ethics, and Theology* (Macon, Ga.: Mercer University Press, 1986); L. Harold DeWolf, "A Personalistic Re-examination of the Mind-Body Problem." *The Personalist* 34 (Winter 1953) and "Personalism in the History of Western Philosophy." *Philosophical Forum* 12 (1954); William H. Werkmeister, "Some Aspects of Contemporary Personalism." *The Personalist* 32 (October, 1951); Albert Cornelius Knudson, *The Philosophy of Personalism* (New York: Abingdon Press, 1927); and Mary Whiton Calkins, "The Personalist Platform," *Journal of Philosophy* 30/16 (August 3, 1933 and "The Philosophical Credo of an Absolutistic Personalist," In *Contemporary American Philosophy*, George P. Adams and William P. Montague, eds. (New York: Russell and Russell, 1962).
47. Burrow, *Personalism*, "Personalism as Essentially Metaphysical," 109.
48. Burrow, *Personalism*, "Person is Essentially Theomorphic,", 95.
49. Burrow, *Personalism*, 81-85, 105-109.
50. Burrow, *Personalism*, 76⁷⁸ and 218-220.
51. [^] Burrow, *Personalism*, 232-235.
52. A more detailed examination of the first developments in Christian Humanism may be found in my forth-coming text *The Concept of Woman: The Early Humanist Reformation (1250-1500)* (Grand Rapids: Eerdmans, 2001).

53. It will not be possible to prove as a universal claim, either that all Catholic humanisms have each of these characteristics or that no other philosophies share them. Rather, my goal will be to demonstrate by example that some Renaissance Catholic humanisms share these characteristics with some Contemporary Catholic humanisms/personalisms. I propose that these two kinds of philosophy of the human person, separated by several centuries, approach philosophy in similar ways. I hope to identify a set of common tendencies which further research may be able either to verify or to reject. For the purposes of this presentation I hope that the examples will pose the deeper question concerning why different Catholic philosophies, even when separated by four hundred years, would be the source of such common approaches to human identity.
54. Karol Wojtyla, *The Acting Person*, chapter 7 "Intersubjectivity by Participation," 261-300. See also the Church's integration of some of these same principles in International Theological Commission, *Memory and Reconciliation: The Church and the Faults of the Past* (Boston: Daughters of St. Paul, 2000), "The Use of Force in the Service of Truth," #5.3, 66-67.
55. Nicolas of Cusa, "On Conjectures," in *Toward a New Council of Florence: 'On the Peace of Faith' and Other Works by Nicolaus of Cusa* (Washington DC: Schiller Institute, 1993), 112-123.
56. Karol Wojtyla, *Sources of Renewal: The Implementation of the Second Vatican Council* (London: Collins, 1980).
57. John Paul II, *Original Unity of Man and Woman: Catechesis on the Book of Genesis* (Boston: St. Paul Editions, 1981).
58. See, for example, Hans Baron, *The Crisis of the Early Italian Renaissance: Civic Humanism and Republican Liberty in an Age of Classicism and Tyranny* (Princeton: Princeton University Press, 1966).
59. See Otto Bird, "Guido Cavalcanti's 'Canzone D'amore': Medieval Philosophic Thought as Reflected in the 'Canzone D'amore' of Cavalcanti According to the Commentary of Dino Del Garbo: Text and Commentary." Ph.D. Dissertation, University of Toronto (May 1, 1939).
60. Petrarch's Lyric Poems: *The Rime Sparce and Other Lyrics* (Cambridge: Harvard University Press, 1976) and *The Triumphs of Petrarch* (Chicago: University of Chicago Press, 1962).
61. Giovanni Boccaccio, *The Decameron* (New York and Scarborough, Ontario: New American Library/ Mentor, 1982).
62. Christine de Pizan, *Letter of Othea to Hector* (Newburyport, Ma.: Ride University, 1990) and *The Love Debate Poems* (Gainesville, Fl.: University Press of Florida, 1998).
63. Karol Wojtyla, *Easter Vigil and Other Poems* (New York: Random House, 1979), *The Place Within: The Poetry of John Paul II* (New York: Random House, 1982), and *The Collected Plays and Writings on Theatre* (Berkeley: University of California Theatre, 1987).

64. Gabriel Marcel, *Cinq Pièces Majeur* (Paris: Plon, 1973). This text contains five of Marcel's over twenty pieces of theatre.
65. *Petrarch's Africa* (New Haven and London: Yale University Press, 1977).
66. Giovanni Boccaccio, *Concerning Famous Women* (New Brunswick, New Jersey: Rutgers University Press, 1963).
67. See Hans Baron, *The Crisis of Early Italian Renaissance* (Princeton, New Jersey: Princeton University Press, 1966), chapters 9-12.
68. If we extend the range of contemporary Christian humanism/personalism to include St. Edith Stein who certain had links through her colleague and Karol Wojtyla's teacher Roman Ingarden, the culture of history and literature combine in her autobiography *Life in a Jewish Family* (Washington DC: ISC Publications, 1986). In this text, Stein traces her own philosophical, personal, and religious history in the context of the events of two world wars in Poland and Germany.
69. He stated: "History can only be the co-creation of free men, and whatever its structure or its condition may be, freedom has again to take them in hand... And with the awakening of the continents and after the devastations of two world wars the lineaments of this [common] destiny [of mankind] begin to appear more clearly than ever before." Mounier, *Personalism*, 79.
70. Jacques Maritain, *Integral Humanism*, 127-255.
71. Krapiec, *I-Man*. He observed: "Since personalism --- if we were to keep the traditional term --- is only a philosophical theory which points to the basic and general foundations of affirming personal and social truths, it cannot become a social theory which would determine, in a concrete manner, the organization of a given society. This is so because establishments which concern the relation between person and community are accomplished in the branches of a particular cultural situation. To a degree, they are marked by conditions in which the entire society is developing. In brief, they constitute a historical category." 269-270.
72. Plutarch, *The Education of Children*, in *Moralia*, Vol. 1 (Cambridge, Mass: Harvard University Press, 1959).
73. See Edward J. Power, *Main Currents in the History of Education* (New York: McGraw Hill, 1962), 278-9.
74. See William Harrison Woodward, *Vittorino da Feltre and Other Humanist Educators* (New York: Columbia University Bureau of Publications, 1963), 79.
75. Mounier, *Personalism*, The following is one example of his views as stated in *Personalism*: "The education that is provided in these days is almost the worst possible preparation for such a culture. The universities distribute formal knowledge which predisposes men to ideological dogmatism or, by reaction, to sterile irony. The spiritual educators, too often, base moral

edification upon scrupulousness and moral casuistry instead of the cultivation of decision. The whole climate of education needs to be changed if we no longer want to see, on the plane of action, intellectuals who set an example of blindness and men of conscience who inculcate cowardice.", 94.

76. Jacques Maritain, *Education at the Crossroads* (Westford, Mass.: Murray Printing Co., 1943), 118.

77. Edith Stein, "Problems of Women's Education," in *Essays on Woman* (Washington DC: ICS Publications, 1996), 129-236.

78. Mieczyslaw A. Krapiec, "The Human Dimension of Christian Culture --- the Common Heritage of the Nations of Europe," *Dialectic and Humanism*, no. 1 (1987): 5-34. One antidotal story of Fr. Krapiec illustrates how Catholic Culture was defended in the face of a strong governmental attack. When I visited the university library I was surprised to discover all sorts of subjects (like history, economics, psychology, sociology, and literature classified under Philosophy. Asking about this unusual classification system I was told that the communist government decided that at Lublin only theology and philosophy could be taught, but that all other subjects would be taught at the state universities and books in these areas confiscated and moved. By this decision the Polish government hoped to isolate the students graduating from Lublin, both from obtaining jobs and by limiting the quality of their education. Fr. Krapiec, then Rector of the university, simply reclassified all secular subjects under philosophy. Thus philosophy of history, philosophy of economy, philosophy of psychology, philosophy of society, etc. were considerably enlarged and the university was able to continue giving a complete and vibrant education in both Catholic and secular culture to their students. To conclude this reflection on education both Stein and Krapiec sought to reform education at the same time as they participated in teaching philosophy within traditional structures. They defended the dignity of the human being against external forces. Stein addressed the limiting traditional educational structure which actually limited the full development of women, and Krapiec addressed the limiting secular communist structures that attempted to limit the full development of Catholics.

79. *Leonardo da Vinci on the Human Body*, trans. Charles D. O'Malley and J.B. Saunders (New York: Henry Schuman, 1952).

80. Leon Battista Alberti, *On Painting* (New Haven: Yale University Press, 1956) and Pamela O. Long, "Humanism and Science," *Renaissance Humanism*, Vol 3 *Humanism and the Disciplines*, Rabil ed., 493.

81. See Stillman Drake, *Galileo Studies* (Ann Arbor, 1970), William Shea, ed. *Reason, Experiment, and Mysticism in the Scientific Revolution* (New York: 1975), and William A. Wallace, *Gallileo and His Sources* (Princeton: University Press, 1984).

82. Albert Rabil, *Laura Cereta: Quattrocento Humanist* (Binghamton, New York: Center for Medieval and Early Renaissance Studies, 1981), 8.

83. Laura Cereta to Brother Thomas, a Dominican, in Diana Robin, ed., *Laura Cereta: Collected Letters of a Renaissance Feminist* (Chicago and London: University of Chicago Press, 1997), 110.
84. See A. Robert Caponigri, "Philosophy and the New Spirit of Science," a discussion of the relation of renaissance humanism and science, in *A History of Western Philosophy*, Vol III (Chicago: Henry Regnery Company, 1963), 55-58.
85. See Hans Baron, *The Crisis of the Early Italian Renaissance*, chapters 9-12 and Hans Baron, *From Petrarch to Leonardo Bruni: Studies in Humanistic and Political Literature* (Chicago: University of Chicago Press, 1966).
86. The texts were titled: *Elegantiae Latinae (Elegances of the Latin Language)* and *Disputationes Dialecticae (Dialectical Disputations)*. See Albert Rabil, Jr., *Renaissance Humanism: Foundations, Form, and Legacy*, "Humanism in Milan," *Humanism in Italy*, Vol I (Philadelphia: University of Pennsylvania Press, 1988).
87. Walter Ullmann, *Medieval Foundations of Renaissance Humanism* (London: Paul Elek, 1977), 172ff.
88. James Hankins, *Plato in the Italian Renaissance* (New York: Brill, 1990), Vol I, 311.
89. See George Haven Putnam, *Books and Their Makers During the Middle Ages* Vol 1 (476-1600) (New York: Hilary House Publishers, Ltrd., 1962), 417-419.
90. John Paul II, "Lessons of the Galileo Case," *Origins*, Vol. 22, no. 22 (November 12, 1992), #3.
91. John Paul II, "Lessons of the Galileo Case," #9 and 12.
92. John Paul II, *Fides et ratio* (Boston: Pauline Publications, 1998), # 28-29.
93. John Paul II, Jubilee Address to University Professors, #4.
94. See eds. Joseph Baird and John R. Kane, *La Querelle de la Rose: Letters and Documents* (Chapel Hill, North Carolina: Studies in the Romance Languages and Literatures, 1978).
95. Christine de Pizan, *La Querelle de la rose: Letters and Documents* (Chapel Hill: North Carolina Studies in the Romance Languages and Literature, 1978), 52.
96. Christine de Pizan, *The City of Ladies* (New York: Persea Press, 1983), 1.1, 3-4.
97. Christine de Pizan, *The City of Ladies*, 1.3, 9.
98. Giovanni Pico Della Mirandola, *On the Dignity of Man* (Indianapolis: Hackett Publishing Company, Inc., 1998), 5. The influence of Platonism at times led Pico to emphasize more the

angelic than the animal and human aspect of man's identity. However, the deep impulse towards balance between extremes of brutish or ethereally detached moral decisions was a key aspect of Pico's proposed philosophy of human identity. When this center point is joined to the responsibility given to the human being for his or her moral decisions and acts, Pico introduced a balance into the moral extremes of Italian society.

99. John Paul II, *Laborem Exercens*, #15.

100. John Paul II, *Laborem Exercens*, #15.

101. John Paul II, "Jubilee Address to University Professors," #8.